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ABSTRACT

According to non-Indian educators, American Indian children in public schools often pose discipline problems that cannot be handled with traditional non-Indian methods such as spanking, scolding, yelling, or isolation. The elements of Indian discipline (shaming, ridicule, threats of punishment by supernatural figures, storytelling, community pressure) are usually absent in the non-Indian classroom. Other cultural differences that may cause educational problems are the Indian emphasis on the group, concepts of time and personal freedom, and attitudes towards family and age. Because Indian and non-Indian frames of reference, life experiences, and value systems differ vastly, the Indian child may react to a non-Indian school setting with seemingly negative behaviors such as silence, tiredness, high levels of activity, irritability, and inattentiveness. Educators must realize that such behaviors indicate that the child's needs are not being met. Educators must become more knowledgeable and accepting of Indian cultures; community members must provide the children with traditional guidance and become actively involved in education; parents must supply solid values and behavior guidelines; and children must be responsible for themselves. Together, educators, families, community and tribal members, and the children themselves share the responsibility for lessening negative classroom behavior. (SB)

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Resolving Discipline Problems for Indian Students: A Preventative Approach

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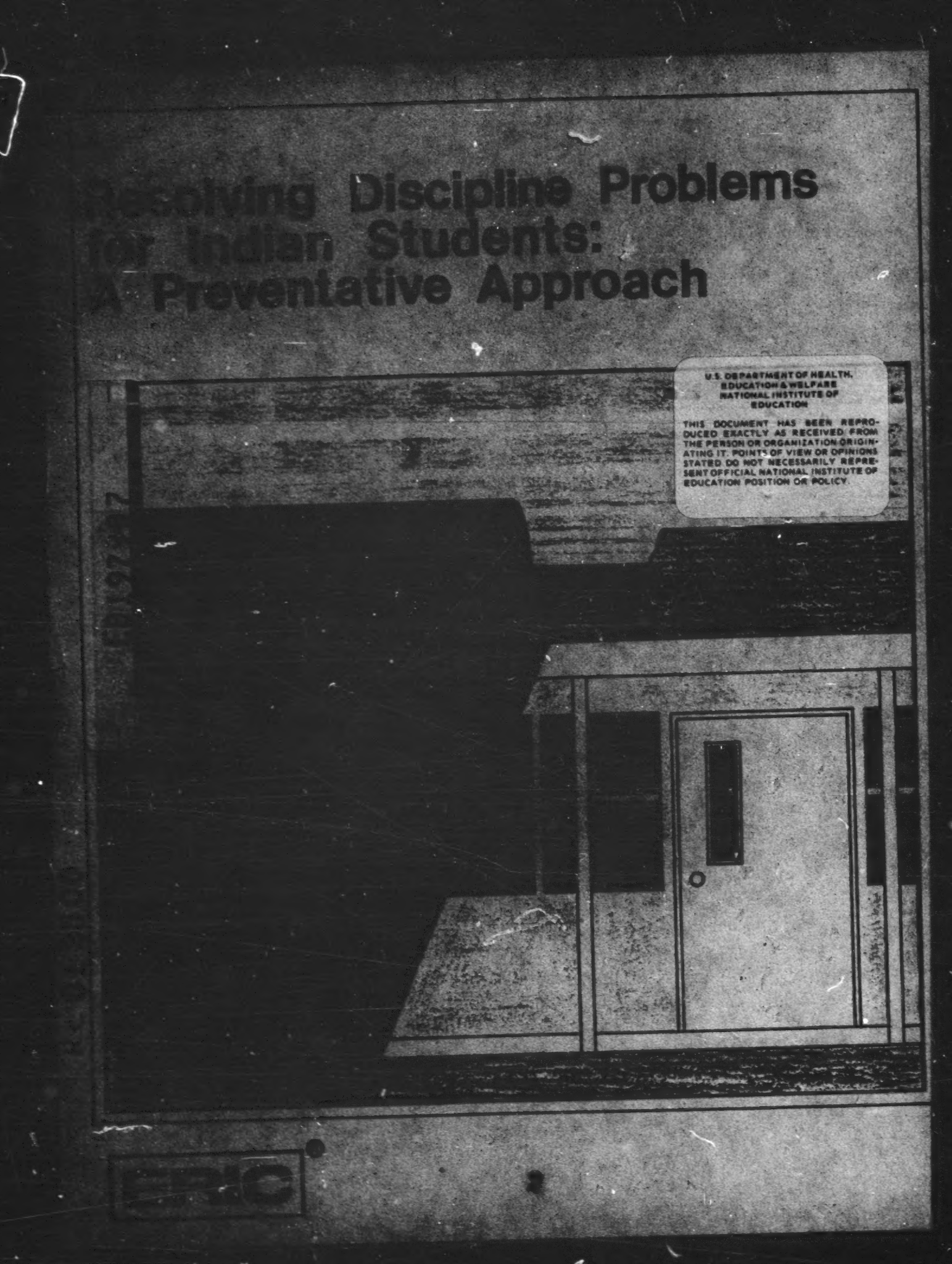

RESOLVING DISCIPLINE PROBLEMS FOR INDIAN STUDENTS: A PREVENTATIVE APPROACH

by

Barbetta L. Lockart, M.A.

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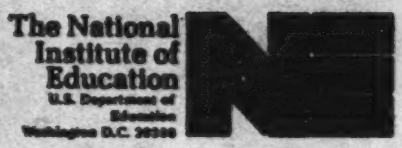

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DEDICATION

I would like to dedicate this publication to the memory of Shirley Histia of Acoma Pueblo. Her concern for Indian children and young people led her to a career in teaching and educational administration. She completed a Master's degree in Educational Administration at New Mexico State University in 1979, but her tragic death in 1980 robbed Indian children and Indian education, as well as her family and friends, of a very special person. She is missed.

ABSTRACT

In the past, American Indian children were almost exclusively educated in Bureau of Indian Affairs schools or mission schools. Today, a great number of Indian children are being educated in public schools. Whether public, BIA, or mission, the environment is usually non-Indian: staff, curriculum, setting, and atmosphere.

Educators from the different types of schools serving Indian populations have indicated that Indian children pose discipline problems that cannot be handled in manners usually utilized in these schools. Although such a statement may be true, we believe it to be too simple an assessment of a complex situation.

Indian children are unique: their frame of reference, life experiences, and value system are vastly different from those of non-Indian children. As a result of these differences, they will have very unique experiences when thrust into the non-Indian school setting. Many of these experiences will not be positive. The many varied and complex pressures they will be subjected to that other students will not experience may cause them to behave in seemingly negative ways.

The ways they express their alienation, frustration, and confusion, as well as the ways they respond to disrespect and discounting of their culture as found in learning materials and in the dominant society, may seem unique; however, it is their reasons and motivation that are unique, not the behavior. Educators must become attuned to the culture of their students, the Indian community and the children's parents must provide support for their children, and all must remember that children generally misbehave when their needs are not being met.

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INTRODUCTION

Indian children today attend a variety of types of schools: Bureau of Indian Affairs (BIA) day and residential schools, as well as mission, private, contract, and public schools. Wherever they do receive their education, a common problem seems to be in finding appropriate methods of discipline for them. This seems to imply that they present unique discipline problems with which school personnel are unable to cope. I agree to a certain extent: the Indian student does have a unique cultural background which, when he is thrust into a foreign environment, may cause him to behave in ways which are viewed as problem behaviors. The actual behaviors probably are not unique; however, the motivation or reasons for these behaviors probably are. Therefore, school staff need to have an accurate understanding of the complexity of the Indian student's motivations in order to help him avoid the difficulties or, if necessary, to discipline him in a manner he understands and accepts.

Certainly the methods of discipline practiced in the BIA schools and mission schools in the past have not indicated any understanding on the part of the disciplinarians. The military-like regime of these schools in which Indian students were whipped, beaten, and otherwise abused was brutal at the very least. These methods instilled resentment in the Indian people who were the targets of such brutality and provided another lesson in survival: many Indian people played along with the school personnel, left as soon as they could, and returned home to the old ways (Napetcha, 1980: p. 3). We still find this occurring today. Indian students often remain in the schools for a time and then leave to return home to the reservation and to ways that are familiar and acceptable to them. In fact, according to Allen (1976: p. 19),

the dropout rate for Indian students is twice the national average for non-Indian students. Sahmaunt, in his 1979 "Survey of Off-Reservation Residential Schools in the Bureau of Indian Affairs: A Committee Report" (p. 3), reported that seventy percent (70%) of the children in off-reservation residential schools are public school dropouts and that forty percent (40%) of Indian children drop out of school before the twelfth grade is completed. Clearly these figures suggest some problems in both public and BIA schools. That public schools are oriented toward middle-class white American children, thereby causing Indian children to experience extreme difficulty in adjusting to the educational environment, may be one of the major reasons the dropout rate remains high (Klinekole, 1979: p. 16).

Many of these public school dropouts will be sent to BIA boarding schools as a last resort. They take with them the effects of having lived in high-stress situations (broken homes, alcoholism in the family, high incidence of deaths, etc.), and their behavior cannot help but be affected (Klinekole, 1979: p. 18). They also take with them a very rich culture and a frame of reference different from that of most members of the white society in America. Unfortunately, the Indian child is very often considered disadvantaged rather than differently experienced and is treated accordingly in a very negative and confusing fashion. His reaction to this treatment is often seen as disruptive, and he is viewed as a potential discipline problem by educators.

However, Indian children react in particular ways for many reasons. These reasons may not be the same reasons a non-Indian child might have for similar behavior, however. For example, many Indian children will look down when being addressed by the teacher rather than look the teacher in the eyes. This is one of the accepted methods of showing respect that Indian people

use; for the non-Indian who seems to feel that anyone who cannot look a person in the eyes is hiding something, shifty, or guilty, the message received will not be one of respect, and the non-Indian teacher's response to the Indian child will not be appropriate, thus confusing the child further. In essence, similar behavior does not necessarily indicate similar motivation.

All teachers need to look at each child as an individual. They must not put labels and names on the child. Such labels and names are usually incongruent, misleading, erroneous, and extremely destructive. To apply misnomers to a child may lead the child to take part in a self-fulfilling prophecy: to become or to act according to the misnomer. In addition, to label implies the inability to change, and that implication is erroneous, unfair, and unjustified. It also denies the individual the right to free choice. As responsible educators, we must exhibit extreme care in this area. This writer suggests that labeling cease to be practiced.

What does this have to do with discipline and Indian children? It seems that in the past the blame for the educational failure of Indian students has been placed on Indian children and on the Indian people themselves. However, an objective look must be taken at the entire picture. The failure of schools to provide a positive educational and developmental experience for Indian students should be examined from a holistic perspective. If there is blame to be assigned, it must be shared by all participants in the Indian child's educational experience. Educators, community and tribal members, parents, and the children themselves must be willing to take some of the responsibility for what happens in the school.

EXAMPLES OF TRADITIONAL INDIAN METHODS OF DISCIPLINE

Before a close examination of the cultural differences that exist between Indians and non-Indians that may affect Indian children's behavior in a school setting is undertaken, it is important to present a brief view of discipline methods used in the past and to some extent today by Indian people with their children. It might be valuable to keep these methods in mind as we examine the effects of cultural differences and look at the methods of lessening the "negative" effects of these differences that will be presented in the coming pages.

At the Pueblo of Laguna, clan relatives and members of the extended family were often the disciplinarians for young Lagunas. Discipline did not mean the spankings so often resorted to by non-Indian parents; rather, teasing, ridiculing and shaming were used, thereby indicating the family had been disgraced. Threats of severe punishments were also utilized (for example, cutting the tongue out of the child who was being reprimanded), as were threats to call on supernatural or tribal disciplinarians such as the *chapiu* [sic] or bogey-man (Pacheco, 1980). To this day, the appearance of the *chapiu* at gatherings in the villages will silence the group and cause unease and fear among the people. The author has witnessed first-hand the effects of the *chapiu*'s presence and has talked to tribal members, adults and young people, about their experiences. Most reported feeling fearful in the presence of the *chapiu* and stated they wanted to be as inconspicuous as possible so they would not attract his attention. They also reported that they thought quickly over their past behavior to see if they had in some way misbehaved and would, therefore, be confronted by the *chapiu*.

Also at Laguna, behaviors that were not acceptable were sometimes brought to the attention of the Pueblo officials through the Village meetings. The offender would be presented before the community members at the meeting and publicly reprimanded, thus bringing disgrace to himself and his family (Pacheco, 1980).

Other Pueblos have also utilized ridicule, teasing, and community pressure as methods of discipline. At Taos, an offender might have been assigned a long-distance run to acquire a particular plant, or he might have been required to partake of tobacco in such quantities as to cause sickness or loss of consciousness (Characteristics and Values, c. 1978: p. 4). In instances of punishment, the disciplinary action taken apparently depended on the offense and its severity.

At Zuni Pueblo, parents and other family members taught children what was expected of them by means of stories and sayings and through the Katchinas (Napetcha, 1980: p. 1). Children were also knowledgeable about tribal laws: the individual knew his rights and lived a well-ordered life because of and through his adherence to the familial, religious, and tribal teachings. That these methods were effective is indicated by this statement from Andrew Napetcha, Zuni Tribal Historian (1980):

> ...because the disciplinary training Zunis recieved [sic] has lost, [sic] its meaning on [sic] the younger generation, lawlessness and other problems have resulted in the building of a jail, the tribal court and the Zuni Police Department. Back in the days before World War II and the post war period, the Zuni tribe had none of the above departments in Zuni. They had only one law enforcement officer who was on the payroll of the BIA. His title was sheriff and this officer kept peace and order in the tribe (pp. 7-8).

Napetcha (1980) continues to say that "the young people listen less to the advice of their elders which is why all this has come about. This is all due to the breakdown of the old disciplinary code that the Zunis lived by (p. 8)."

Napetcha is not alone in his feelings about this situation. The author has spoken with educators and tribal members in many areas, and loss of the "old ways" is referred to again and again as at least one of the reasons for the increase in behavior problems among Indian people today.

Although there is no simple answer or solution to this loss and the resulting behavior problems, I feel strongly that Indian parents and grandparents, as well as other tribal members must make an effort to teach the children the "old ways" and also to prepare them for the stresses and conflicts of the non-Indian world. The "old ways" can provide a strong foundation for withstanding the difficulties of the non-Indian world, but to send children into that world without that strong foundation is to cripple the children and invite disaster.

Other tribes handled discipline in ways similar to the Pueblos. For example, the male Choctaw child was usually disciplined by the eldest or most able maternal uncle, although others were also allowed to participate in his discipline when appropriate (Noley, 1980: pp. 14-15). Also, among the Choctaw, the recounting of legends, myths, and fables was an important part of the children's upbringing. Not only did storytelling provide the vehicle for the passing on of knowledge about the Choctaw Nation, but it also provided children with behavioral guidelines and values and a sense of stability (Noley, 1980: pp. 20-21).

Among the Mescalero Apache, physical punishment was used for behavior control to some extent, but more common was the use of ridicule (Dubois, c. 1975: p. 8). Big Owl and Clown were two figures with the power to elicit behavioral compliance from Mescalero children. They might be considered similar, at least in role, to other figures found in other tribes.

It seems that traditional Indian methods of discipline and behavioral control have fallen into the following areas: shaming, teasing and ridicule, storytelling, threats (often of punishment by supernatural figures), family instruction, compliance with religious and tribal laws, and community pressure.

Discipline that is accomplished in a traditional school setting, such as spankings, yelling, scolding, time-out boxes, being sent out of the room or to the principal's office, etc., does not relate or compare to any of the above methods or approaches to any great extent.

Two additional aspects of Indian discipline have not yet been mentioned. These are the stances from which discipline is undertaken. Among the Pueblo tribes, children and youth are provided lengthy explanations of the reasons for guidelines and preferred behaviors (Pacheco, 1980; John-Steiner, 1975: p. 29). In an approach that reflects their concept of the nature of the human being, the Mescalero Apache do not have a concept of a "bad" or "naughty" child; therefore, the undesirable aspects of the child's behavior are felt to come from ignorance rather than from evil motivation (Dubois, c. 1975: p. 7).

Too often in many schools today, children are not given explanations for the rules and behavioral guidelines dictated by school staff; and, unfortunately, misbehavior is often attributed to the "badness" of the children, with no attempt made to look behind actions to discover why the children act as they do. Such practices and attitudes cannot help but have negative effects on students individually and on their relationships with school disciplinarians.

SOME CULTURAL DIFFERENCES

American Indian people have lived a unique life within the geographic

area called the United States. They existed long before the white man "found" a new land and began to settle here and use it for his own interests. They enjoyed a special relationship with the land, the spiritual world, and each other which has continued with some modifications in spite of wars, genocide, broken treaties, relocation, missionaries, anti-Indian legislation, pro-Indian legislation, the BIA, and attempts to educate the Indian in an effort to turn him into a white man. Indian people have survived these attacks on their well-being, in fact on their very existence, in the past, and they continue to do so today as the efforts to change them continue. Conklin (1969) has quoted Robert Roessel, Jr., as stating:

> Education as the Indian knows it on the reservation can best be characterized as the Either-Or type. One is either an Indian or a white man, and the way we have traditionally weighted things, the good way is always the non-Indian way and the bad is always the Indian. We tell Indian children they are superstitious and primitive and that their hogans are dirty. We try to impose our values and tell them they should eat green leafy vegetables and sleep on a bed and brush their teeth. In short we try to make white men out of Indians. The Indian child listens and looks at himself and sees that he doesn't measure up. In his own eyes he is a failure. Education can be a shattering experience when one is taught nothing but negative things about himself for 12 years (p. 12).

There are cultural differences between Indians and non-Indians, and although they may include diet, sleeping habits, and personal hygiene practices, they certainly include other areas. In the last part of Mr. Roessel's statement, he alludes to the effects of an Indian child's being told he and his ways are bad or incorrect; that aspect of an Indian child's education will be addressed in a later section of this paper. At present, an overview of some of the cultural differences that may cause Indian people difficulties when they are students in educational settings where the perspective of staff and curricular materials is non-Indian will be examined.

In many publications that examine the cultural differences between Indians and non-Indians (especially Anglo Americans) lists of values are presented which are said to be representative of people of both cultures. The following is a list presented by Parker (1968: pp. 2-3):

Indian Values	Non-Indian Values
group/clan emphasis	individual emphasis
present oriented	future oriented
time: seeming non-awareness	time: awareness
age	youth
cooperative, service and concern for group	competitive, concern for acquisitions/self
harmony with nature	conquest of nature
giving	saving
pragmatic	theoretical
patient	impatient
mystical	skeptical
shame, permissiveness	guilt, social coercion
extended family/clan	immediate family
non-materialistic	materialistic
non-aggressive	aggressive
modest	over states, over confident
silent	noisy
respects others' religion	converts others to religion
religion: a way of life	religion: a segment of life
land, water, forest belong to all	land, water, forest, a private domain
beneficial and reasonable use of resources	avarice and greedy use of resources
face-to-face government	representative democracy
compact living	spacious living
low self-value	strong self-importance

Although it cannot be emphasized too strongly that such a list is certainly not to be considered as a definitive comparison between Indian and non-Indian cultural values (and in fact this author disagrees with some of the comparisons), it might be considered to be a possible representation of some generally accepted "pan-Indian" values and some generally accepted non-Indian values. It must be remembered that Indian tribes and their respective cultures and traditions differ from each other. The Cherokee child will not have the same cultural background as the Laguna child; the Navajo child will be culturally

different from the Choctaw child. They are all American Indians, but their traditions and cultural values will be different in some respects. It should also be recognized that there are cultural differences among non-Indians also.*

Let us look at some of the pan-Indian values and traditions that may cause conflict in the school setting and then use examples from specific tribes to further illustrate the incongruities between the cultures of the Indian child and the non-Indian child.

According to Parker's list, Indian people place an emphasis on group, clan, and extended family, whereas the non-Indian emphasizes the individual and his accomplishments. Related to this is the pan-Indian sense of community and sharing as compared to the non-Indian's emphasis on individual acquisitions and the idea of saving for a rainy day. In a school setting where the staff stress individual accomplishments, acquisitions and personal belongings, the Indian child whose culture stresses the exact opposite will feel uncomfortable and out of place. Aggressiveness is also seen as a positive trait in non-Indian society, especially among boys and men. Indian children are taught to be relatively non-aggressive and patient and to maintain a "wait-and-see" attitude.

Another area that seems to cause Indian children and their families problems with the non-Indian school system is time. In most school settings, children's lives are run by the clock: they are punished if late to school, they play, eat, and go home when the bell tells them to do so, they study arithmetic

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*For further discussions and comparisons of Indian and non-Indian values beyond those presented here, the reader is referred to Indians: A Handbook for Counselors, Dennis P. DeGross (March 1973); The American Indian: A Very Private People, Carol Chan and J. Hamley (June 1975); Value Orientation--A Strategy for Removing Barriers, A.C. Ross and D. Brave Eagle (March 1975); and Cultural Conflict: The Indian Child in the Non-Indian Classroom, B. Lockart (1978).

and other subjects only at a particular time, they are exhorted not to "waste time" (time cannot be wasted if learning is a continuous experience), and they are told that wasted time must be "made up" (but the past cannot be made into the present) (Pelletier, 1971: p. 8). It is important, however, that the Indian child learns to be aware of the importance of time to the non-Indian, as he may live a part of his life in that society and may need to adhere to some of its rules, such as being to work, school, etc. on time, while he is interacting in it.

Many Indian children are used to more freedom regarding when they arrive and leave a place, when they play, when they eat, and when they learn about a particular subject. This is not to say that Indian children are catered to or that they totally control their lives and the people around them; it is to say, however, that their needs and wishes have validity and are respected by Indian adults.

The Indian child who is confronted with a situation where to be accepted he must go against the values he has been taught and has witnessed in use since his very early years will be confused and will suffer conflicts. He has been taught that the Indian way is the good and right way and then finds himself in a situation where he is often being told, and usually being shown, that his ways are "wrong." This is not a healthy situation for the Indian child. Perhaps the key words are "right" and "wrong." The Indian child will have as much difficulty accepting the non-Indian values as "right" and his own as "wrong" as the non-Indian educator will have accepting Indian values as "right" and his own non-Indian values as "wrong." What might be a stalemate in some situations where the participants agree to disagree becomes a tense, difficult, and harmful situation where the power and control rests with one of the individuals—in this case, the educator.

Differences in family structure can also cause Indian children difficulty in school. The extended family has existed among Indian people since their beginnings: it is a very important aspect of Indian family, social, and religous life, and the emphasis is very different from the non-Indian family structure, which usually includes only parents and children. In recent times, the extended family has become harder to keep together, and this change has had severe effects on Indian people. Especially in the case of urban Indians, the familial support group has become fewer in number, or at least separated by such geographical distances as to make personal contact rare. If we recall that in many tribes discipline has traditionally been handled by family members other than the parents, we can readily perceive the growing discipline problem. When the Indian family removed itself from the extended family environment and became more nuclear, confusion resulted around discipline issues. Parents did not know how to discipline their own children. Also, in many tribes an emphasis traditionally had been placed on rewarding children for appropriate behavior rather than on punishing a child for his misbehavior. Today, especially in urban areas, it is difficult to monitor a child's behavior in this way, and behavior problems are often the result (DeGross, 1973: p. 50).

There are a number of other conflicting value comparisons that can be found in the list presented earlier, and the potential problem for Indian students in a non-Indian school setting are many. However, let's look now at some specific areas of difficulty for members of different tribes in an effort to further illustrate the cultural differences.

The entire structure of the school, including the classroom, chair placement, and the campus itself, as well as the periodic orientation of the

school day and the school calendar, is in conflict with Cherokee ways (Dumont and Wax, 1969: p. 219). The use of classrooms implies that learning can take place only inside those walls, and the regimentation of the lines of desks and chairs does not represent the natural order of life--a circular cycle, or continuum--nor does the usual layout of the buildings and classrooms. Although these differences may seem trifling to the non-Indian, they are seldom the only differences but may be seen as representative of a total environment which may seem foreign and confusing to the Indian student.

Another typical school situation which may be an area of conflict for the Cherokee child is related to authoritarianism, since authoritarianism per se is not acceptable. Cherokee children in the classroom very often judge the competence of the teacher and will allow him to function as a leader only if they decide he is knowledgeable of the subject he is teaching (Dumont and Wax, 1969: p. 221). If the teacher has been told to teach a particular subject and his performance indicates he is not knowledgeable of the topic, he will not be considered an appropriate leader by the children and may face a seemingly silent, withdrawn class that is not responsive to his teaching efforts. Such behavior on the part of the students is often interpreted as a discipline problem rather than what it is: a different perspective. From the Indian perspective, the children will be judging the teacher in a culturally appropriate manner: he must show that he is actually competent. That he, the administration, and his position imply he is competent is not enough (Dumont and Wax, 1969: p. 221). This attitude of judging an individual on his performance rather than on his status is shared by many tribes, including the Mescalero Apache and the Pueblo, but is contrary to the non-Indian value of personal status based less on performance than on other factors: wealth, title, possessions, luck, degrees, etc.

Among the Pueblo tribes, there is very often strong emphasis on verbal rules and on elaborate explanations for these rules. It is recognized that Pueblo children need to understand the reasons for a procedure or rule. The explanation is often accompanied by the child observing a demonstration or at least by his imitating the process he is to learn (John-Steiner, 1975: p. 29).

Too often educational staff do not take the time to explain the reasons for rules and even less often do they demonstrate the procedures and consequences involved. When the children do not do as the rules say, possibly because they have not internalized the rules, discipline problems may occur that might have been avoided by the staff's awareness of the traditional learning styles of Pueblo children.

In addition, Pueblo children and Indian children of other tribes have been accustomed to looking at life and learning holistically; that is, life and learning are not made up of isolated incidents, but are continual. When Indian children are placed in a setting where life and learning are seen as made up of unconnected, isolated pieces, they will be confused. Their confusion may be acted out and interpreted as a discipline problem.

Attitude toward age offers another area where Indian and non-Indian values conflict. Indian people respect age; non-Indians seem to respect and almost revere youth. This has some interesting implications for educators, especially in light of the basis for this respect among Indian people: love, not fear, of the elders and reverence for their knowledge and wisdom (John-Steiner, 1975: pp. 53-54). In addition, among the Pueblo tribes, elders are very often remembered as non-punishing and positively reinforcing and as strong influences on an individual's life (John-Steiner, 1975: pp. 52-55).

This emphasis on age rather than on youth, on respect for the elder's knowledge and wisdom, for his non-punishing approach to children, and on the love given freely to elders may be looked at as a possible resource for the educator of Indian students: elders may be asked to assist in the classroom and throughout the school; they will usually have a very positive effect on the students.

Among the Papago and the Mescalero Apache as well as other tribes, children are considered distinct social persons with their own set of ideas and desires. They have a voice in what they do and are not made to feel incompetent because of age or experiential limitations (Gordon, n.d.: p. 24 and Dubois, c. 1975: p. 8). This is very different from many non-Indian attitudes that often give little credence to the opinions and feelings of children and that seem to infantilize them. To the non-Indian, this Indian attitude toward children and their capabilities may be misconstrued as permissiveness when in actuality it is indicative of respect. Non-Indian children often seem to be taught to be dependent, whereas Indian children are allowed to establish and maintain a level of independence that is appropriate and comfortable for them. Indian children in an educational setting where their every move is directed and controlled by the teacher and administration will undoubtedly experience confusion; and in the process of conducting their lives as they have learned at home, they may be labeled rebellious and considered "problem" children. To punish an Indian child in such an instance will only serve to reinforce his confusion and to create feelings of distrust and resentment.

Differences in English language competency can cause Indian children severe academic problems in school and, because of the frustration inherent in such problems, can lead to behavioral difficulties:

> The Indian student who began school at a slight disadvantage reaches high school (if he reaches it at all) handicapped. He becomes sullen and self-destructive, completely turned off to school and increasingly turned on to drugs or delinquency. He cannot understand what happened or why he cannot benefit from reading or the world it opens up to other students. He realizes that he is nearing the end of the race and that he is still on "high interest—low vocabulary" books with large pictures and little words. For all his sustained motivation through years of schooling, he cannot find the key to unlock the meaning of that printed page (Smith, May 1979: p. 4).

It is the responsibility of the educational institution to address the needs of its students. This includes finding and utilizing individuals of appropriate linguistic background in an effort to help the non- or limited-English speaking Indian student become competent and comfortable in English (not, however, to the exclusion of the student's first language). To fail to do so is to fail to provide equal educational opportunity to the Indian student. In effect, it sabotages his educational experience.

Related to English language acquisition and competence among Indian students is a physiological factor: the high incidence of middle-ear disease (otitis media) in the Indian population. Evidence collected during the past ten years indicates that middle-ear disease causes the following language and educational difficulties: it interferes with the acquisition of good auditory perceptual skills; it can adversely influence language development; it enhances the possibility of the individual having a significant learning disability; and in adults and children, it can lead to aberrant results on auditory tests that might be mistaken for signs of gross retrocochear or brain lesions (McShane and Mitchell, 1979: p. 8). The person afflicted with the disease will experience reduced loudness, reduced clarity, and perceptual impairment.

For a member of the English-speaking dominant society to experience such effects will be frustrating enough, but for an Indian child or adult,

whose language and culture are different from those of the mainstream society and who has to try harder in the first place to understand and to be understood, the effects of the disease can be devastating. As a result of the immediate effects mentioned above, the disease can produce the following behavioral results: irritability, short attention span, high activity level, disrupted peer relationships, uncooperative behavior, inappropriate conversational responses, failure to follow directions, and the failure to respond when spoken to (McShane and Mitchell, 1979: p. 10).

Unfortunately, that list of the behavioral results of middle ear disease sounds like a description used by some teachers to differentiate Indian students from non-Indian students. Certainly middle ear disease does not afflict every Indian child who exhibits "inappropriate and unacceptable" behavior, but responsible educators must be aware of the possibility of organic dysfunction as a possible cause for behavioral difficulties.

In addition, it should be noted that Indian people suffer from a high incidence of heart disease, tuberculosis and other respiratory diseases and weaknesses, diabetes, high blood pressure, cirrhosis, and kidney problems. It should also be noted, especially by educators, that many Indian children have an allergic reaction to milk and milk products and should not be forced to eat or drink these products during lunch and nutrition breaks at school. Indian children also tend to be very susceptible to respiratory diseases, which in turn accounts for some of the absenteeism of these children in the schools. The child's absence may be prolonged because of inadequate medical care, inadequate heating in the home, inappropriate diet, etc., thus making his return to school slower and his progress difficult. When a child falls behind in his schoolwork, his frustration at trying to catch up, or his consideration of the attempt to catch up as hopeless, may be exhibited in inappropriate behaviors.

Also to be considered is whether or not the child has had an adequate meal before coming to school. A hungry child is not going to be particularly attentive, again seeming to present a discipline problem. It may be appropriate to have a nutritional morning snack for the children in order to insure that they have eaten and can pay attention to their lessons rather than their stomachs.

Another possibility to be considered when confronted with an Indian child who is inattentive, tired, and possibly disruptive is whether or not he has had enough sleep to enable him to function at his best. If the condition is chronic, the child may have a medical problem, or it may be that the parents need to have a conference with the teacher in order to determine what will be best for the child.

The following letter from an Indian mother to the non-Indian teacher of Indian students will sum up eloquently and feelingly what this section has attempted to address:

> DEAR TEACHER: Before you take charge of the classroom that contains my child, please ask yourself why you are going to teach Indian children. What are your expectations—what rewards do you anticipate—what ego-needs will our children have to meet?
>
> Write down and examine all the information and opinions you possess about Indians. What are the stereotypes and untested assumptions that you bring with you into the classroom: How many negative attitudes towards Indians will you put before my child?
>
> What values, class prejudices and moral principles do you take for granted as universal? Please remember that 'different from' is not the same as 'worse than' or 'better than', and the yardstick you use to measure your own life satisfactorily may not be appropriate for their lives. The term culturally-deprived was invented by well-meaning middleclass whites to describe something they could not understand.
>
> Too many teachers, unfortunately, seem to see their role as rescuer. My child does not need to be rescued; he does not consider being Indian a misfortune. He has a culture, probably older than yours; he has meaningful values and a rich and varied

experimental background. However strange or incomprehensible, it may seem to be to you, you have no right to do or say anything that implies to him that it is less than satisfactory.

Our children's experiences have been different from those of the 'typical' white middle-class child for whom most school curricula seem to have been designed. (I suspect that this 'typical' child does not exist except in the minds of curriculum writers). Nonetheless, my child's experiences have been as intense and meaningful to him as any child's. Like most Indian children his age, he is competent. He can dress himself, prepare a meal for himself and clean up afterwards, and care for a younger child. He knows his reserve like the back of his hand.

He is not accustomed to having to ask permission to do the ordinary things that are part of normal living. He is seldom forbidden to do anything, more usually the consequences of an action are explained to him, and he is allowed to decide for himself whether or not to act.

His entire existence since he has been old enough to see and hear has been an experimental learning situation, arranged to provide him with the opportunity to develop his skills and confidence in his own capacities. Didactic teaching will be an alien experience for him.

He is not self-conscious in the way many white children are. Nobody has ever told him his efforts towards independence are cute. He is a young human being energetically doing his job, which is to get on with the process of learning to function as an adult human being. He will respect you to do likewise to him. He has been taught, by precept, that courtesy is an essential part of human conduct and rudeness is any action that makes another person feel stupid or foolish. Do not mistake his patient curiosity for indifference or passivity.

He doesn't speak standard English, but he is in no way 'linguistically handicapped.' If you will take the time and courtesy to listen and observe carefully, you will see that he and the other Indian children communicate very well, both among themselves and with other Indians. They speak 'functional English', very effectively augmented by their fluency in the silent language—the subtle, unspoken communication of facial expressions, gestures, body movement and the use of personal space.

You will be well advised to remember that our children are skillful interpreters of the silent language. They will know your feelings and attitudes with unerring precision, no matter how carefully you arrange your smile or modulate your voice. They will learn in your classroom, because children learn involuntarily. What they learn will depend on you.

Will you help my child to learn to read, or will you teach him that he has a reading problem? Will you help him develop problem-solving skills, or will you teach him that school is where you try to guess what answer the teacher wants? Will

> he learn that his sense of his own value and dignity is valid, or will he learn that he must forever be apologetic and 'trying harder' because he isn't white? Can you help him acquire the intellectual skills he needs without at the same time imposing your values on top of those he already has?
>
> Respect my child. He is a person. He has a right to be himself ("Dear Teacher," 1978: p. 12).

EFFECTS OF CULTURAL DIFFERENCES

In 1928, the now famous Meriam Report brought national attention to the conditions under which Indian people were forced to live, including the state of Indian education. In that report it was stated that boarding school children had low self-concepts which limited their classroom participation. As a result, their teachers often labeled them as misfits, underachievers, and troublemakers; unfortunately, the attitudes of school personnel insured that the labels would endure (Meriam, 1928: p. 8).

Since this document was compiled more than fifty years ago, it would be hoped that these conditions have improved. In many respects, improvement has occurred; but in others, the improvement may not be noticeable and, in fact, may not have been achieved. For example, according to a 1969 Senate report ("Indian Education: A National Tragedy--A National Challenge"), one-fourth of all elementary and secondary school teachers admitted that they preferred not to teach Indian children (Gipp, 1979: p. 19). Parker and Zanger (1974), in their article "The Racial Abyss," have reported that Indian children attending white schools in western Wisconsin suffer from the effects of the covert racism that is still practiced, that teachers often direct their teaching toward white students and ignore the Indian children, and that teachers assume Indian children won't perform as well as white

children, an assumption which is transmitted to the Indian children, who, in turn, perform to meet that expectation (pp. 10-11).

As can be seen from the above, one of the most serious and far-reaching effects of cultural differences is on the attitude of the educators, who in turn affect their students. Whether non-Indian educators find the cultural differences between Indians and non-Indians confusing, threatening, frightening, negative, fascinating, cute, or positive is of secondary importance. What is of foremost importance is that they keep their value judgments (especially the negative ones) from coloring their relationships with their students. That American Indian culture and traditions are different from non-Indian culture and traditions is obvious. However, until "different" ceases to be synonymous with "inferior," Indian people will continue to suffer from the negative effects of ignorance. As Havighurst (1970) stated, "Non-Indians are handicapped by lack of information or distortions which support negative stereotypes and hinder good relations with Indian populations" (p. 36). There are ways to address this situation which will be presented in a later section.

What happens to the Indian child in the non-Indian school setting where nearly everything around him is vastly different from his previous experience, if not in actual structure then in philosophical base? Some Cherokee children use silence or non-participation (which are often considered problem behaviors by educators) with teachers from whom they receive no respect and for whom they feel no respect. The silence of the children will provide them with a shelter wherein they can pursue their own academic interests in a manner and style that better suits them. Silence is also used by students to control and push the teacher to a style of interaction that meets their standards (Dumont and Wax, 1969: p. 222).

Educators of Cherokee children very often fail to recognize the Indian dynamics occurring in their classrooms. For example, authoritarianism, as discussed in an earlier section, is not an appropriate teacher behavior in a Cherokee classroom: the role of leader must be earned. The teacher cannot dictate to his students that they learn; rather, he must recognize the social network that exists in the classroom and integrate his teaching into that network. He must change and come to appreciate his students' ways before they will respond with interest in his ways, including his teaching (Dumont and Wax, 1969: pp. 221-224).

Although these statements refer specifically to Cherokee children, the author has witnessed similar dynamics in classrooms and gatherings of children from other tribes. It is safe to assume that Indian students set up a cultural network within the classroom and use it in their interactions with the teacher; it can be either a barrier or a boon to educational experiences, depending on the teacher.

Lack of self confidence is often quoted as being a typical trait of Indian students. Among Pueblo children, self confidence and self sufficiency are traits found in them before they go away to school. Once they leave the Pueblo and enter off-reservation schools, they very often become sullen and silent and fall behind academically. These schools do not support their positive feelings about themselves or their language and culture (John-Steiner, 1975: p. 33). Too often school personnel view these children as inadequately prepared or deficient in important skills and transmit such attitudes to the children (John-Steiner, 1975: p. 184). This can have crippling effects on the children, whose only "crime" is to have come from a culture different from that of the dominant society.

Teachers on the Navajo reservation have described a phenomenon that I also have heard described by teachers of Indian children on other reservations. That is, from first through third grades the children are receptive, bright, and eager to learn, while from fourth grade on they become apathetic, difficult to motivate, uninterested in academics, and, on occasion, hostile ("Give it Back," 1969: p. 3). It is suggested that there is some type of interaction between the child's culture and the white middle-class culture the student encounters in school that changes his attitude and academic achievements. The following are given as possible reasons for the change:

1. Navajo grandparents distrust western education and feel it makes the child un-Indian and unfit for tribal life.

2. Educated Indians are not trusted by tribal members because education in the past has meant acculturation and the rejection of Indian values.

3. The Indian tradition of non-competitiveness is so strong the child will strive for peer group approval rather than compete and achieve as is demanded by non-Indian society.

4. Traditionally, performance is initiated by the learner when he feels secure in his ability to succeed. This is in opposition to most school settings where student performance is teacher initiated/demanded.

5. Teachers lower performance standards so that some "success" is achieved, thereby sabotaging the aim of education and assuring low student achievement while bolstering the teachers' personal feelings of achievement ("Give it Back," 1969: p. 3).

The preceding points touch on some important areas that may influence a Navajo child's performance in school, and they can be expanded to include other Indian tribes to a certain extent.

In most instances, Indian children attend schools where the primary cultural orientation is non-Indian, where the teachers, administrators, and very often the entire staff are non-Indian, and where their pride in being Laguna, Cherokee, Apache, etc. is not supported by the staff or the curriculum. All too often, their culture is attacked or ignored. Their expertise in their way of life is not recognized or appreciated. In fact, they are told in countless ways that all they have learned, all they believe in, all they love, is "bad" and "wrong." When they act out their confusion and frustration by being silent, sullen, or disruptive or by exhibiting any of the other behaviors that are considered unacceptable, they are labeled "discipline problems." Such a label is destructive and misleading; they are children and young people in psychological, emotional, and spiritual pain who are telling educators and the dominant society that they and their beliefs must be recognized and respected and that the covert and overt attacks on Indian people must stop.

SUGGESTIONS TO LESSEN NEGATIVE BEHAVIORS

No one person or group can be held totally responsible for the seemingly negative behaviors exhibited by some Indian children in school settings, especially not the student. All children get into mischief. At one time or another they will probably all misbehave on occasion. However, when negative behaviors become the rule rather than the exception, something other than childish mischief may be going on. There may be Indian children with severe psychological disturbances and/or physiological problems that cause them to misbehave. Possibly, they need a special type of assistance beyond what will be suggested here. However, the responsibility for the continued misbehavior of other Indian students must be shared by the educators, the

Indian community, the children's parents, and the children themselves.

Indian children who find themselves in a non-Indian educational setting are going to be frightened and will undoubtedly become increasingly frustrated and hostile as they experience the disrespect for and discounting of their culture and traditions, and eventually they will act out their frustrations. There are ways to lessen the fear, frustration, and hostility Indian children experience. Educators can provide the opportunity for a meaningful learning experience for Indian children by inviting children to learn instead of forcing education upon them. This is a more traditional (Pueblo and other tribes) approach to learning (John-Steiner, 1975: p. 6). For the invitation to be acceptable, educators should show their appreciation of and respect for Indian people and Indian culture by appropriate classroom decor, accurate depiction of Indian people in curriculum materials, learning experiences structured to tap into the natural learning styles of the Indian children, awareness of and respect for the differences in value, cultural, and spiritual systems, honesty with Indian students, a holistic approach to learning, recognition of the expertise of students in varying areas, and understanding of the social controls and classroom network of Indian students. These are only a few ways to provide a more comfortable learning environment for Indian students. It should be noted that if a school serves a particular tribe or tribes specifically, educators and all school staff should be very knowledgeable of and well versed in the local culture and traditions: to be anything less would be to be remiss.

Staff training is one way of acquainting non-Indian personnel with specifics about a particular Indian population. A written manual used in conjunction with training, or in lieu of training when such training is unavailable,

can be very valuable. McFarlane (1979: pp.29-35) was instrumental in the development of such a manual for non-Indian educators on the Papago reservation in Arizona. Topics covered included traditional and contemporary Papago culture and significant educational topics: student behaviors, culturally appropriate teaching styles, and bilingualism. Although apparently very basic, the manual delved extensively into the complexities of Papago life which affect Indian students and non-Indian educators. As Schierbeck (1970) stated regarding the value of staff training, "Careful training of personnel is such a fundamental issue that it can not be stressed too much, but it is almost always underplayed or ignored" (p. 4). A manual such as the one McFarlane developed can help fill the void mentioned above and help produce sensitive, respectful, and knowledgeable staff members who will be less apt to elicit negative behaviors from their students.

Another aspect of staffing that is receiving more attention than in the past is the hiring of Indian personnel whenever possible. Many tribal leaders and parents of Indian children consider "more Indians who are qualified as administrators, teachers, and counselors the single most important factor in giving children the confidence and incentive to learn" (Gipp, 1979: p. 18). To this end, Indian teacher education programs exist in New Mexico, California, Washington, and other states, and graduate programs for Indian people can be found in universities across the nation. Indian children need not only to have people who understand and respect them and their culture, but also to have the positive role models provided by the Indian staff member. The Indian education programs mentioned previously can help insure that Indian children have those role models. The presence of Indian professionals in the school will help relieve at least some of the pressures that can build

up as a result of feeling alienated.

Series of questions designed to facilitate staff efforts are presented in Appendices I, II, and III. Administrators, teachers, and counselors can answer these questions to discover their own strengths and weaknesses.

Parents of Indian children also have a role in helping their children behave appropriately in school. With the dissolution of the extended family among many Indian people, the parents have more direct responsibility for their children's behavior. Very often they must learn to discipline their children in a consistent, healthy manner. Even on reservations, very often the traditional ways of disciplining and guiding young people are no longer practiced, resulting in behavior problems among the young (Napetcha, 1980: p. 2). If children have not developed a strong set of values guiding their behavior in their early years at home, when they attend school and are subjected to all the social, academic, linguistic, and cultural pressures it holds, they will often exhibit problem behaviors. In the absence of a strong behavioral foundation, such behaviors may take on greater meaning than simple childhood mischief.

In addition, there are different behavioral norms from culture to culture, and what may be acceptable behavior among Indian people may be less acceptable among non-Indians, and vice versa. It is important that non-Indian staff be aware of any such differences if they are going to come into contact with Indian children. Because such differences do exist, it is important that parents and Indian community members have input into the information provided for staff training and into the discipline policies and procedures at the school. There are also times when an Indian child has misbehaved at school and his parents should be directly involved with any disciplinary action that is taken.

Indian parents must also take more responsibility in some of the politics of their children's education. Too often Indian parents sit back and accept whatever is going on at their children's school as the "way it has to be." Indian children deserve a quality education, and this can perhaps best be pursued where the educational atmosphere is such that they feel comfortable and free to learn ("Problem of Aiding," 1964: p. 2). As Parker and Zanger (1974) have stated:

> ...only the Indian parents can prevent the school system from destroying their children. They must form pressure groups and learn how to use the local boards of education to protect their children.... Ultimately the parents in each Indian community must organize to pressure and to 'watch-dog' the schools if they want to prevent their children from becoming institutional victims. It is not an easy task for the parents to continue to earn a living, to attempt to retain their identity and important elements of their culture, and to learn the political complexities of trying to manipulate the white school board (p. 15).

Parents must be willing to put forth the effort to insure their children are in an atmosphere where they feel free to learn and, therefore, feel free to behave in appropriate, constructive ways.

The Indian community also has a responsibility to Indian children and young people as regards both their education and their behavior. Tribal councils and leaders very often need to be actively involved with the educational system that is responsible for educating the children of the tribe. Tribal leaders can help the children learn what is expected of them as tribal members and can help them better understand the role of the council and leaders in tribal society. They can also help the children and young people understand the value of their education to the tribe and to Indian people in general.

As McNickle (1965) said, "When leaders lose control, when the elders lose the respect of the young, any society is in trouble" (p. 3). This

feeling is taken even further by Shaman Chief Kitpou's translation of "The Tribal Laws of the Children of Light": "The ruin of a tribe is generally preceded by a universal degeneracy of manners and a contempt for the Great Spirit" (p. 3). The wisdom of these statements cannot be denied, and they provide direction if we but choose to take it.

Community members are the greatest resource educators have in regard to language teaching and cultural concerns. In addition, they serve as models with whom Indian children can identify. According to John-Steiner (1975: p. 187), when the school becomes a part of the community and reflects the flow of life of the community, it provides a more positive learning experience for the children. This can, in part, be achieved by inviting community members into the school in order to help provide an atmosphere conducive to learning, one in which unmet emotional and psychological needs generally do not exist, thereby promoting positive behavior by Indian children.

Appendix IV presents a checklist of questions which parents and community members can answer to discover their role in enabling Indian children to learn.

Obviously, the children themselves must take responsibility for their behavior; that is an attitude that we as adults must help the children learn. However, basically, Indian children who consistently misbehave usually do so because their needs are not being met. It is the responsibility of educators, parents, community members, tribal leaders, and concerned adults to see that their needs are met, not by "catering" to them or "spoiling" them, but by providing them with the opportunity to develop healthy values and attitudes, by allowing them a safe, accepting, and relevant educational

setting where they feel free to be Indian and to learn, and by being honest with and respectful of them. By doing so, perhaps we will help insure that when they take responsibility for their behavior, the consequences will be positive more often than negative.

There are alternative schools where the above suggestions as well as other ideas have been developed and followed and which provide Indian children with positive educational experiences. Zuni Pueblo has adopted an alternative learning program that provides an educational option for Zuni youth; Rough Rock Demonstration School and Rocky Boy's Elementary School have made changes in the school system in order to more appropriately address the needs of the Indian children they serve. Jim Davis (1977) explains some of the philosophy behind the change at Rocky Boy's:

> In order to learn the skills demanded by a wider society, the individual must first build on the skills of his immediate environment while acknowledging and learning that respect of ones [sic] self, of others and the values of honesty are all part of the process. Therefore, reform of the educational system at Rocky Boy's did not seek to totally ignore or totally modify the old system. They sought only to alter it so to meet the unique and individual differences of children and adults (p. 5).

This is done at Rocky Boy's by equally emphasizing American and Chippewa-Cree cultures, utilizing local resources, locally developing and designing curriculum, teaching tribal structure and values, opening the school to the community, sensitizing the non-Indian staff to the local cultures, and being flexible (Davis, 1977: p. 4).

Rough Rock Demonstration School has done much the same; the school is community oriented with community members and Indian parents involved and employed at the school. Culturally specific teaching materials are developed and utilized, thus perpetuating respect for the Navajo culture and language. In addition, teaching staff make a number of home visits,

with the aid of an interpreter when necessary. Use of the Navajo language is encouraged and taught, not only to the children but to non-speaking staff members as well (Conklin, 1969: pp. 3-10).

At Zuni, an alternative learning program is in successful operation. One of the basic philosophies of that program (Zuni Tribe, 1980) is that "students do not drop out of anything if they are getting something out of it that meets their needs and is satisfying to them--unless other life circumstances demand more of their attention" (p. 13). In order to address the needs of the Zuni young people, the program uses an individual approach whenever possible and emphasizes learning together rather than competitive learning as is usually found in non-Indian schools. The program stresses holistic education, striving to involve the community, family, and friends of the student in his learning experiences. Respect for the Zuni way of life is evidenced by the flexibility of the school calendar, which takes tribal ceremonies into consideration. Appropriate behavior from the staff provides the students with positive role models, and the program has as one premise that "failure discourages people and learning" (Zuni Tribe, 1980: pp. 9-15).

These are only three schools that not only have taken the steps to provide meaningful learning experiences for the Indian students, but by so doing have taken away some of the pressures that may be causes for much of the misbehavior of Indian students in non-Indian schools. Certainly there may still be students at these schools who misbehave; in that instance we must look further and see what needs they have that are not being met. The school may not be able to address all of those needs, but hopefully the school, the parents, and the community working together with the children can do so or can find someone who can.

CONCLUSIONS

Children usually misbehave for a reason. They have needs that are not being met, and they behave as they do in order to draw attention to that fact. Punishing children and young people is one way of addressing misbehavior, but unless the underlying cause is addressed, the seemingly negative actions will continue. Therefore, this paper has taken a preventative position. Rather than simply describing new ways to punish children for negative behaviors, the approach here is to understand causes of such behaviors.

Indian children thrust into a school system which does not recognize, understand, or respect their culture and its vast difference from non-Indian culture will experience many confusing and conflicting situations. Their security and their very identity are threatened. It is not surprising, therefore, that they will act out their feelings. Educators, members of the Indian community, and Indian parents owe it to Indian children to assure that their educational experiences are as positive, meaningful, and fruitful as possible.

In order to do so, educators must make an effort to become knowledgeable of the culture of the Indian students they teach, their attitudes must change and become more pro-Indian, and more qualified Indian people must be employed at all levels in the educational system. Community members must provide traditional guidance to Indian children, and they must become actively involved with the education of their tribe's children. Parents must provide their children with the values and guidelines that support positive behavior, and they must be active not only in the classroom aspects of their children's education, but in the political aspects as well. Finally, the children must

be responsible for themselves. They must respect the tribe, its leaders, the elders, other community members, their parents, and themselves. They must also remain respectful and in tune with the Creator, in their Indian way.

One final thought from "The Tribal Laws of the Children of Light" (Shaman Chief Kitpou in translation):

> If it be necessary to punish a child, do so in such a way as to improve his strength or mind, but lay not your hand on him, for you may damage the possession of your God, his gift of life to you (p. 3).

APPENDIX I

ADMINISTRATOR'S CHECKLIST

1. Have I taken steps to insure that the staff are aware of the variety of cultures the children they teach represent?

2. Have I approached representative members of each culture and asked their assistance in providing for the cultural education of the staff?

3. Have I taken steps to "clean up" curricular materials and textbooks and to insure appropriate supplementary materials which are culturally specific?

4. Have I helped create an atmosphere where individual and cultural differences are appreciated and respected?

5. Have I provided staff the opportunity to dispel myths and fears they might have regarding various cultures (for example, making a tour of the reservation and tribal offices—with permission, of course—mandatory for all teachers/staff?

6. Am I flexible enough to incorporate different teaching styles, methods of discipline, etc., as necessary, into the educational structure?

7. Have I opened the school to community members in an effort to involve them in the education of their children?

8. Am I receptive to the cultural differences reflected in feasts, ceremonies, and so on, and do I take these into consideration when planning the school calendar?

9. Have I provided an arena whereby cultural events and programs can occur on the school grounds?

10. Have I opened myself to the community members and any questions/

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criticisms they may have? Have I made myself available and visible?

11. Have I made children, parents and community members welcome in <u>their</u> school?

APPENDIX II

TEACHER'S CHECKLIST

1. Am I knowledgeable of and sensitive to the cultural backgrounds, values, and traditions of the children?

2. Am I able to respect the children, their cultures and backgrounds, even if they are different from mine?

3. Have I provided the children with a classroom atmosphere and decor that recognizes and respects their cultures?

4. Am I cognizant of differences in learning styles, and do I try to present lessons accordingly?

5. Do I provide support by focusing on "good" behaviors rather than on "bad" behaviors?

6. Do I do my best to supplement the often inadequate or inappropriate curricular materials with culturally appropriate materials?

7. Have I been honest with the children and let them know when I don't understand something about their culture? Have I let the learning and teaching work both ways?

8. Do I invite the children to share their culture with others if they so choose?

9. Have I discarded stereotypes and supported each child's growth as an individual?

10. Have I made myself visible and available to the children, the parents, and the community, and have I made them welcome in the classroom?

11. Have I made an effort to relate to the children in a culturally acceptable manner?

APPENDIX III

COUNSELOR'S CHECKLIST

1. Have I become as knowledgeable of and sensitive to the cultures of the children as possible?

2. Have I recognized that there are different behavioral norms, depending on cultures/traditions, and that these norms may conflict with my personal views?

3. Have I attempted to utilize non-standard counseling techniques when appropriate—that is, techniques geared toward the individual student and his culture, rather than "textbook techniques"?

4. Do I make myself available to students, parents, and community members?

5. Am I respectful of traditional Indian healing and "counseling"?

6. Am I aware of and able to deal with the issues of Indian youth that may seem based in ethnic differences?

7. Am I helpful to staff members who need assistance in understanding the behaviors of the Indian children?

8. Have I recognized my personal cultural biases which may interfere with my work with the children and been able to discard them, or at least set them aside, so the counseling relationship and my work with the students do not suffer?

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APPENDIX IV

PARENTS'/COMMUNITY MEMBERS' CHECKLIST

1. Am I doing what I can to maintain open communication with the educators and counselors of my children?

2. Am I supportive of my children's education--do I help them understand the value of that education?

3. Have I provided my children with an atmosphere/space where they can study?

4. Do I actively participate in my children's education?

5. Do I recognize that non-Indian educators will need my help to become culturally sensitive to my children, and do I provide that help?

6. Have I helped my children understand that it is all right to ask questions in school?

7. Have I made it clear to the educators that my children are not to be subjected to stereotypical thinking, cultural degradation, ignorance, and racism on the behalf of the educators and/or curriculum materials?

8. Do I help my children understand that being Indian is very valuable and special, something to be proud of?

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